The Evangelical Alliance Quarterly.

No. 7. JANUARY 1, 1901.

Editorial Notes.

On page 102 we publish an important correspondence between the Council of the Evangelical Alliance and the National Council of the Evangelical Free Churches. In view of the approaching mission of the Free Churches in the commencement of 1901, it is with much regret that the Council is obliged to take this step, but from the inception of the Evangelical Alliance in 1846, a constant, steadfast, and faithful testimony has been borne by it to the truth of God revealed in His own Holy Word. Our Council at the commencement of this year issued a report, drawing attention to the fact that "the falling away from the revelation given us in the Scriptures had been very noticeable, and had led even in professedly religious circles to a grave departure from the true faith as to the Deity of the Son of God, and as to the efficacy of His Atoning Sacrifice." The principles of the Evangelical Alliance rest upon the unchangeable Word of God, and we trust it will be always true that wherever our Society exists there a true standard is lifted up in the Spirit of the Lord. Our Basis is most Scriptural. It is clear and distinct. It holds to what are known as the old paths of that "Old Gospel" which was sufficient for the Apostles and the Early Christian Church, and for men such as Whitefield, and Wesley, and Spurgeon, and Moody, and Müller, and many another beloved saint. Every member of the Alliance in every place should feel it to be a bounden duty to witness for the faith once delivered to the saints. There was never a greater need than there is now for testimony. "*They overcame by the Blood of the Lamb and by the word of their testimony.*"

* * * * *

"*When the enemy shall come in like a flood the Spirit of the Lord shall raise up a standard against him.*" There is need, urgent need, that every one who loves the Lord Jesus Christ in sincerity should strengthen the hands of the Evangelical Alliance in standing forward for the truth of God. It is a matter for regret that with thousands of Christians everywhere there are not more voices raised in protest when the Name of Our Lord is openly dishonoured. The work which the Alliance in past years has done is not so much negative as positive. At many different periods since 1846, by publications and by holding of special meetings, the truths of the Gospel have been set forth in the way of positive affirmation. But every witness to truth, whether it be an individual or a society, must, in bearing witness, take part sometimes both in testimony which is positive and sometimes in that which is negative and more distinctly directed to the counteraction of false teaching and error in doctrine. We have looked in vain during the last month to see any strong protest made. Especially we have looked week after week for some explicit declaration in our great religious organs. There have been individuals who have borne their witness, but nothing has been done hitherto by any one so openly as by the Evangelical Alliance. The correspondence on page 102 is full of the deepest meaning. In the last days of this dispensa-

tion error will creep in, and because iniquity shall abound the love of many shall wax cold.

* * * * *

It must not be imagined by any of our readers that we have not a very sincere sympathy with every true evangelistic work. We know full well that in the approaching mission most of the men taking part are lovers of the truth as it is revealed to us in the Word of God, and with every effort put forth in any quarter for the extension of God's kingdom we are in perfect accord. But in drawing attention to the men who have crept in unawares, and who are a hindrance to all real success and true prosperity, we are suggesting a course which will, if followed, lead to an increase of spiritual strength and blessing on all engaged in the mission. The history of the siege of Ai has lessons which should never be forgotten or despised.

* * * * *

When the late Mr. Charles H. Spurgeon withdrew from the Baptist Union a meeting of that body was held to receive the report of their deputation, which had waited upon him in the hope of inducing him to withdraw or modify his resignation. The report was to the effect that Mr. Spurgeon did not see his way clear to withdraw his resignation, but had made the following suggestion: "In answer to the question what he would advise as likely to promote permanent union in truth, love, and good works," he said "(1) Let the Union have a simple basis of Bible truths; these are usually described as 'evangelical doctrine.' (2) I know of no better summary of these than that adopted by the EVANGELICAL ALLIANCE, and subscribed by members of so many religious communities for several years. The exact words need not be used, of course, but that formula indicates the sum of truth which is most generally followed among us, and should be so followed." (Signed) "C. H. SPURGEON." It was, however, further added that Mr. Spurgeon would not undertake, on these conditions being complied with by the Union, to rejoin it. He would wait and see how the plan worked.

* * * * *

We may well be thankful that the framers of the Evangelical Alliance were guided to define the nature of their Alliance by the short and simple assertion of fundamental truth which forms the basis of their union. Without this, the Alliance might be exposed, and justly exposed, to the charge which Mr. Spurgeon brought against the Baptist Union of possessing no standard of evangelical truth by which departures from that truth can be judged. Churches or religious societies possessing creeds or articles of faith have this immense advantage over those that have none, that when suspicion arises as to the soundness or orthodoxy of the members, there is a standard to appeal to, which may at least affect the conscience if it even gives no legal power of expulsion. In the Alliance itself if a member should drift into error or abandon the principles on which it rests he ceases *ipso facto* to be a member any longer. But when there is no standard, there is nothing to prevent the Church or society drifting wherever the changed and changing views of its leaders or prominent teachers may lead them. Of course the soundest creed and articles of faith will not insure the hearty assent of all those who subscribe them, but such creed and articles remain as witnesses against those who reject their teaching, and prevent the truth of God, of which the Church or religious federation (if it be worthy of its name) should be a witness, from being altered or diluted to suit the taste of the age, or the ever-shifting phases of public opinion. We should heartily rejoice to see the Baptist Union and the Free Church Council adopt a basis as short and simple, and yet as clear on fundamentals, as that of the Evangelical Alliance.

* * * * *

Our Annual Conference has come and gone since the last issue of this Magazine. The great St. George's Hall, in which it was held, is said to be the largest and finest hall in the

world. It was well filled on the opening meeting of the Conference, when, with the Bishop of Liverpool in the chair, a great number of clergy, ministers, and laymen gathered together to bear grateful testimony to and to show cordial sympathy with the Alliance. Immediately behind the platform there was a text twenty-two feet long in the well-known words, "*Without shedding of blood there is no remission.*" The text was chosen purposely in order to put in the forefront the truth that had been scoffed at and denied. We have reason to believe that all the children of God in that great city have been greatly cheered and strengthened as a result of our Conference, and many private testimonies have been since sent to us speaking of the spiritual benefits received. There was such a marked power of the Holy Spirit at all the gatherings, both for prayer and for speaking, that this manifestation was the subject of frequent remark. We hope in our next number to be able to report the place of the next Annual Conference, which will probably be held in the month of October in 1901, if Our Lord tarry. We ask thus early for the prayers of our fellow-believers. Pray that God may be greatly glorified, and that He may Himself direct the choice of a place and may guide every step from the beginning to the end.

* * * * *

In the first pages of our October Magazine we gave up much space in order to press upon our readers the marvellous power, delight, and importance of continuous prayer and intercession. Mark xi. 24, and passages to the same effect which were referred to, may all be taken in their full literal sense, but it must be understood that the words; "*And shall not doubt in his heart,*" rule the whole question of prayer and answer. God does not limit us, but we do limit Him, and the one way in which we limit Him most of all is because we will not be like children, but after making our requests, instead of rising from our knees and having full confidence in God, we go about saying in our hearts, "I wonder whether God will do this for me?" Now the right attitude of mind should be absolutely single. After prayer there should not be two opinions about the matter. And the one who has pleaded the Scripture promise should put away utterly from his thoughts the very possibility of no answer being received. Faith is the gift of God, and we may be certain that it is only those who are living in accordance with God's Will, and who pray in accordance with God's Will and for His Glory and not for selfish ends, who will have this faith and childlike confidence given to them from above. The meetings of the Week of Prayer are approaching, and we entreat those who love Our Lord to put aside every other concern, and to remember the most significant fact that there is absolutely no other Week of Prayer which is arranged and organised in the manner of the Evangelical Alliance Week of Prayer, so as to bring in at one time the believers in every other country in the world. In nations civilised and uncivilised, amongst the Black races and the White and the Yellow, these gatherings are held; in the forlorn Tierra del Fuego, in the centre of Africa, in the most unfrequented regions, the Christians look forward with joy to this week. The Evangelical Alliance's invitation which is distributed here in London is distributed there after being translated into their own language. The joy that these distant Christians feel is greatly helped by the thought that Christians in Great Britain and in all the countries are uniting with them. It is a very inspiring experience to allow the mind to dwell for some time upon the fact that wherever the sun rises and wherever the sun sets, North and South, and East and West, there are children of the same family kneeling in one spirit and in one faith on one day and with one petition before the One Great God and Father of all. We beseech you to be present. The Meetings are advertised in Exeter Hall, in Mildmay Conference Hall, and in most of the suburbs of London and throughout Great Britain.

ENTREATY FROM THE EVANGELICAL ALLIANCE TO THE NATIONAL COUNCIL OF EVANGELICAL FREE CHURCHES.

The following important correspondence has been ordered to be published by direction of the Council of the Evangelical Alliance. The latter Council, at their meeting in the commencement of November, after much consideration and prayer, addressed the following letter to the President and Members of the National Council of the Evangelical Free Churches :—

"Evangelical Alliance,
"7, Adam Street, London, W.C.
"*November* 9, 1900.

"To the President of the National Council of the Evangelical Free Churches.

"DEAR SIR,—The attention of the Council of the Evangelical Alliance having been called to the following extracts[1] from a book purporting to be written by one member of the Special Mission Committee of the National Council of the Evangelical Free Churches, the Council of the Evangelical Alliance, in view of the great Evangelistic Mission in contemplation, and with the earnest desire that it may be attended with the Divine blessing and receive the sympathy and support of all Evangelical Christians, feel it to be their duty earnestly to entreat that steps should be at once taken by the National Council of the Free Churches to dissociate themselves from any complicity with the doctrines therein expressed.

(Signed),
"LORD POLWARTH, President.
"JOHN PATON, Hon. Treasurer.
"EDWD. P. FIELD, Gen. Secretary."

This was laid before the Free Church Committee at Leeds on December 3rd. The reply received was dated December 7th, and was as follows :—

[1] The extracts were appended to this letter.

"Memorial Hall, London, E.C.,
"*December* 7, 1900.

"DEAR MR. FIELD,—I have been in the midst of meetings in South Wales since the meeting of our Committee on Monday, therefore this is the first opportunity I have had of writing to you. I was instructed by the Committee to intimate to you that your communication had been placed before the Committee, and duly considered.

"Truly yours,
"THOMAS LAW."

In connection with the above we present the following resolution to our readers, dated December 3rd :—

THE SIMULTANEOUS MISSION.

"The Committee of the National Council of the Evangelical Free Churches, at this its last meeting of the century, reaffirms its profound conviction that the Churches have been impelled by the Divine Spirit to seek that full union and co-operation which the Council was called into being to promote, and expresses its heartfelt gratitude for the guidance of the Lord Jesus Christ, the Head of the Church, in what the Council had been enabled to do.

"The Committee is impressed with the solemnity of the work which lies before the Council in the Twentieth Century Simultaneous Mission, and sends an affectionate greeting to the Churches which are taking part in it.

"The Mission is intended to be a great effort to bring home the reality of the Gospel to the multitude of the English people, for whose salvation God is putting an urgent desire into His servants' hearts.

"Pre-eminently the Mission must be a preaching of the Gospel.

"The doctrine of the Deity of Jesus Christ, the Saviour of the world, involves both His Divine authority to forgive sins and His Divine grace in saving; and the faith of this will make the efforts of the Churches powerful and tender.

"The greatness of Christ's sacrifice, and the reality of His atonement for the sins of the whole world, will prove again an appeal to which the heart and conscience of quickened sinners will respond.

"The Committee recalls the fact that habitual reliance on the inspiration and help of the Holy Spirit was a conspicuous note of the Evangelical Revival of the Eighteenth Century; and feels earnestly the need of the same reliance on the part of the Churches engaging in the Mission. The wisdom and tenderness and faith which are required to deal with human souls in all varieties of spiritual want can only be supplied by the Holy Ghost, the Comforter, whom the living Lord of the Churches still sends forth to inspire and sustain His people, as well as to convince the world of sin and righteousness and judgment.

"It is with a fell heart that the Committee thus addresses the federated Churches. It commends them affectionately to God for the supply of all their needs, and urges them to pray much for themselves and one another, that larger blessings than we can ask, or think, may result from their simultaneous endeavour.

"Signed by order of the Committee given December 3, 1900.

"CHARLES H. KELLY, President.
A. MACKENNAL, Ex-President.
H. PRICE HUGHES, Past-President.
JOHN CLIFFORD, Past-President.
J. MONRO GIBSON, Hon. Secretary.
THOMAS LAW, Organising Sec.

"Memorial Hall, Farringdon Street,
London, E.C."

The Council of the Evangelical Alliance, after the above manifesto had been read and considered, unanimously passed a resolution as follows:—

"The Council of the Evangelical Alliance, while thankfully recognising the truth of the statements made by the National Free Church Council on the positive side cannot but regret that the Free Church Council have not spoken with greater clearness in disclaiming the opinions of the writer of the book referred to in the letter of the Evangelical Alliance dated November 9th, and published at the commencement of this correspondence."

"WENN Christus nicht wahrer Gott ist Mahomet selbst ein ungleich grössrer und Würdigerer Mann gewesen ist als Christus."
—LESSING.

OUR SOLDIERS IN SOUTH AFRICA.

SOME £13,000 is at present needed by the South Africa General Mission in order to build permanent Soldiers' Homes in different given centres, in order that their work amongst the soldiers may be fostered and continued. For the last ten or eleven years a blessed work amongst our soldiers has been carried on at their "Homes" in Cape Town and Wynberg. Some five years ago the Pietermaritzburg Home was opened. They need at the present time £1,200 for Johannesburg, having a splendid hall in a very central position in this place, and that amount will enable the present building to be altered, making it most suitable for a "Home" and yet retaining the hall for meetings. Three thousand pounds is needed for Pretoria, where it would appear there is to be a large garrison permanently stationed. A "Home" would be built in the town, with "prayer-rooms" in the different camps outside the town. Three thousand pounds is also needed for a "Home" at either Bloemfontein or Kimberley with out-stations, a further sum of £3,000 for the purpose of putting up "prayer-rooms" at eight of the larger camps that it appears will be scattered round the country, and £3,000 for a "Home" on the Natal side. The work of the S.A.G.M. is of a deeply spiritual character, and their workers have the sympathy of Christian officers in high command at the front.

The lady superintendent of a large Soldiers' Home in the South of England, writing to the secretary, Mr. Arthur Mercer, the other day, said: "We have of course been deeply interested in South Africa since the war began, and, having such a beautiful Home of our own here, felt we should like to do something for the Homes out there. I believe the S.A.G.M. is going to establish Homes in different towns. Collections at our services, gifts from friends, &c., have amounted to £150, and I have that sum to send you. We know that any Homes under the management of the S.A.G.M. would be on unsectarian but entirely religious lines like our own." Two offers of service from deeply spiritual workers amongst soldiers have already been made, and these workers will probably be sailing shortly.

Any further information can be obtained from reading four deeply interesting little booklets entitled "At Modder River," 170,000; "The Surrounding of Cronje," 70,000; "At Ladysmith," 70,000; and "With General Buller's Force in Natal," 30,000. These can be obtained, one penny each, from the Secretary, Mr. Arthur Mercer, South Africa General Mission, 17, Homefield Road, Wimbledon, S.W.

APOSTOLIC PREACHING.

By the Rev. D. MacEwan, D.D., *Ex-President of the* Free Church Council.

IN view of the great Gospel Mission that is to mark the opening of the new century, the question may well be asked, What is the Gospel? Or, what did the apostles preach under this name?

For one thing, we are sure that theirs was not an incomprehensible gospel, nor one which plain people, such as they addressed, could not possibly understand. They did not drop, as some are now doing, the doctrines of Bible Inspiration, the Deity and Atonement of Christ, the depravity of man and the regenerating work of God's Spirit, to expatiate on the divine in man, the continuity of forces, the biological development of the human species, or the concurrent and necessary development of humanity. We are sure, also, that theirs was not an uncertain gospel, or one which left the hearers groping in greater perplexity than ever. There was no uncertain sound in their preaching. With them sin was sin, salvation was salvation, perdition was perdition. They did not go through the world to unsettle men's minds, but to establish and confirm them in regard to the things that belonged to their everlasting peace. They spoke the truth boldly as it ought to be spoken, and spoke it boldly just because they believed it to be the truth. We are sure, further, that theirs was not a Christless gospel, or one which any pagan might preach, and which any pagan might without inconsistency believe. They did not attempt, as some are now doing, to evolve a system of belief of a moral and sentimental kind, in which the purest morality is inculcated, and the broadest charity, and the deepest reverence, and the most refined feeling, preached perhaps in Christ's name, but from which Christ Himself, in His true Deity and all-glorious mediation, is vigorously and absolutely excluded. A gospel without Christ! In the estimation of the apostles you may as well speak of day without a sun, of victory without a conqueror, or of rivers of refreshing and fertilising water without a fountain from which they flow.

As the very word implies, the gospel is a message from God—something sent by Him and to be delivered in His name; it is tidings—something to awaken attention and even surprise; and it is good or glad tidings — something to inspire those who hear it with gladness and holy joy. The whole gospel, as preached by the apostles, may no doubt be summed up and enforced in the announcement, "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." All that the apostles did or could preach was only a glorious amplification, in the light of Christ's sufferings and death, resurrection and Divine teaching, of these wondrous and heart-moving words. Taking, however, the addresses of the apostles as recorded in "The Acts," and the expression of their views as contained in their own epistles, there are certain leading truths which constituted the chief and most conspicuous elements in their preaching.

First of all, they proclaimed that all the promises which God ever gave to man of pardon and deliverance were now fulfilled in Christ. All the hopes of a coming Saviour on which the patriarchs and prophets and

saints of former ages had relied, and in the faith of which they died, the apostles now declared to have received everlasting confirmation in the finished work of the Lord Jesus. He was the centre in which all the rays of Old Testament revelation terminated, the great sacrifice in which all the altar sacrifices of Old Testament history found their final anti-type, the world's hope in which all the desires and aspirations of men from the time of the first promise found their complete realisation and accomplishment. Yes, this was their message—that this Jesus was the Christ; that this obscure Nazarene, this persecuted Galilean, this victim of an ignominious crucifixion, was the true Messiah, the best and most precious gift of a loving and most merciful God—the Hope of Israel, the Desire of all nations, and the anointed and exalted Redeemer of mankind.

Then they proclaimed also that by Christ's death and resurrection the way was opened to every one, to whom the gospel came, to the enjoyment, through Christ, of a free and everlasting forgiveness and all the blessings of eternal life. They proclaimed that men needed nothing more in order to obtain deliverance from sin and all its terrible consequences than a true and believing acceptance of Christ, and a heartfelt reliance on Him for salvation. It mattered nothing what might be their nationality, Jew or Gentile, or their moral condition, they were all welcome to God through this Christ. No good works, no perfection of character, no reformation of life, were needed as an antecedent condition to secure a loving welcome and complete pardon if only they came to God as returning penitents through faith in His beloved Son.

And then they proclaimed, further, that Christ and all the blessings that are treasured up in Him originate in God's free and sovereign grace, and are the expression to us of His unbounded and eternal love.

Such was the message, the good tidings, which the apostles preached. It was no vague or indefinite gospel, but a message of direct and positive truth. It told men that they were ruined and perishing in the sight of God, that they were universally exposed through sin to a doom so fearful that the Son of God had even to suffer the death of the Cross in order to deliver them, and that it was at their peril to make light of the joyful tidings which this gospel brought to them. It was the gospel of peace, of salvation, of hope —"the gospel of the grace of God," "the glorious gospel of the blessed God;" and by everything that was terrible in fear, and by all that was precious and soul-gladdening in hope, the apostles entreated men, as the ambassadors of Christ and as speaking to them in His stead, "to be reconciled to God."

Let us ask ourselves, What is this gospel to us? Do we know it? Some may be ready to answer, Yes, we have known it from childhood, and have heard it proclaimed for many years. We know it thoroughly. But are they sure of this? Are they sure they are not confounding a true and saving knowledge of it with a mere familiarity with its terms and phrases? It is one thing to know its terms and phrases, and the words of Scripture in which it is set forth, and a very different to know and to feel their deep and precious meaning. If they really know the gospel, what is its effect upon them? Does it fill them with wonder, excite them to joy, and give them peace? Does it so engage their affections and gladden their hearts that they never tire of hearing it; and as often as they come to the house of God does their chief desire find expression in the words, "Tell me the old, old story of Jesus and His love"? For if this be not its effect, leading through the power of the Holy Ghost to a life of godliness, there is reason to fear that their very familiarity with the phraseology of the gospel is hindering rather than helping them to a true perception of the wonderful tidings which it brings.

As God's message to them it were well for some who have long heard the gospel to put

themselves in the position of those who are listening to its tidings for the first time. And as they hear how God loved them, how He has given up His own Son to save them, and how Christ has so redeemed them that they have now pardon and eternal life in Him—what could God tell them that they should be better pleased to know, or that could more effectually dispel their fear and give them peace? The message, however, has to be accepted, and accepted with the whole heart. It is not enough for people to say that they will try to believe it. They could offer no greater insult to a fellow-man than to say they will try to believe him, and he could offer no greater insult to them. No one ever believed the gospel by trying. We believe it by being persuaded that it is true; we trust in Christ by being persuaded that He is worthy to be trusted; and if men are only assured that this is the message to them of Him who is true as truth itself and who cannot lie, and that the Christ whom it reveals, and offers as their Saviour, is God's own eternal Son, they will no longer need to try to believe, but they will believe with all their heart, and find in believing a hope "that maketh not ashamed," a peace "that passeth all understanding," and "a joy that is unspeakable and full of glory."

REQUESTS FOR PRAYER.

We earnestly entreat our readers to set aside an hour each day for intercession, and amongst other requests to pray—

(1) That China may be more fully evangelised, and that all grace may be given to the Missionaries and Native Christians, and comfort to the bereaved.

(2) That War, Famine, and Plague may be stayed, and the suffering may be comforted.

(3) That, in order that God may be glorified, the Council and Secretarial Staff of the Alliance may be ever filled with the Holy Ghost, and that this Society may be used more and more to bring glory to God and to stand boldly for the Truth.

(4) For the Armenians and Stundists.

(5) That this country may be delivered from the errors of Romanism and Ritualism.

(6) That if our Lord tarry the hearts of all believers may be stirred up to unite in the approaching Week of Prayer, Jan. 6–13, 1901.

THE COUNCIL OF THE EVANGELICAL ALLIANCE *specially ask for financial help and for prayer. The need is urgent. Moneys are required for work on the Continent and in far off lands as also in Great Britain. In various ways the Council have been passing through a trial of faith, and now, after prayer, make their need known to all believers. Subscriptions of smaller amounts will be gratefully acknowledged, but donors of £20 and upwards will be entitled to all the privileges of Life Membership of the Alliance.*

POLWARTH (*President*).
JOHN PATON (*Treasurer*).

Contributions may be sent to the Secretary, 7, Adam Street, Strand, W.C.

LIFE MEMBERS.

The following Life Members have been admitted having kindly sent sums varying from £20 to 100 guineas. The names are inserted in the order of date. Further help is asked for from Christian friends who will help us to stand for the Faith of the Gospel.

The Baroness Natalie Uexyull.
William Barnett, Esq.
H.R.H. The Princess Gagarine.
W. D. Cruddas, Esq., M.P.
The Rt. Hon. Lord Overtoun.
R. M. Brocklebank, Esq.
Jeremiah Garnett, Esq.
Mrs. Milne-Collie.
John Cory, Esq., J.P.
Brenton H. Collins, Esq.
John Paton, Esq.
W. H. Sutton, Esq., Sen.
Captain James Cundy.
Isaac Hoyle, Esq.
The Dowager Lady Buxton.

A large number of smaller sums have also been received. A numbered receipt is promptly sent to each contributor. The Council return hearty thanks to all, and desire to give praise to God for these answers to many prayers.

THE UNCHANGEABLE GOSPEL COMPARED WITH "THE NEW EVANGEL"

BY THE LATE REV. C. H. SPURGEON.

(Address delivered for the Evangelical Alliance.)

I INTEND, that I may say nothing unguarded, to read a passage of Scripture, which may moderate the violence of my zeal. "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that he have received, let him be accursed" (Gal. i. 6–8).

If an angel preached falsehood he might exhibit extraordinary talent, but this fact would only make the false doctrine the more mischievous. Such and such a man may be clever, but if he has departed from the faith once delivered to the saints, we follow him not a step. And though the preacher come as an angel from heaven, come with a new revelation claiming to come directly from the throne, yet we cannot bid him God-speed if he speak not the truth. That is the text for me. I have no wish to go beyond it.

My subject is—*the unchangeableness of the gospel*. There was a gospel once for all delivered to the saints—delivered to be preserved; the trust is sacred; the deposit is to be guarded with care. We are to live upon it, hold it forth, and scatter it throughout all generations. There was such a gospel: Jesus Christ distinctly preached something; His apostles preached something distinctly. There was a definite gospel once for all delivered. To make sure work that gospel was written. We have just heard stress laid on the words, "It is written," and that stress is a just one. What is written by God cannot be unwritten. When you put a thing down in black and white, it is meant to abide, to remain, to continue. If God had intended a "progressive theology," He would not have given us a book such as this; or if He had, He would have made arrangements for successive editions to be issued of it. "It is written" means permanence. The *Verba scripta* are for all time. The gospel stands fast for ever; for "the mouth of the Lord hath spoken it." That, some say, belongs to distant times, but the Word of the Lord is for all time. He spake 1,900 years ago; but what difference can that interval make with the unchanging God? His Word is stereotyped, and unalterable. Say some, it is advancing to perfection. Nay; it has reached perfection, it is perfect, and you cannot go beyond it. Moreover it is *sealed* in the most solemn manner by its closing words: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." I regard, therefore, the gospel of the Lord Jesus Christ to have come to us an absolutely perfect thing, and to be, like the God who has given it, without variableness or shadow of turning. Christ Himself shall come and usher in a new dispensation, but till He cometh we hold fast our trust of immutable truth.

I cannot perceive in Scripture any hint of men who were to have a new revelation (or New Evangel), who were to become the centre of new light. There is a hint of another kind, however. We are warned

that "there shall come in the last days scoffers, walking after their own lusts." We receive many and plain intimations of a departure from the faith, but not one hint of clearer knowledge to be imparted of something dimly revealed before. We find that God has spoken, and spoken to us; and we have to receive that which He has spoken. There is no indication that, in the gospel dispensation, we have received a certain something to be developed by specially cultured intellects. There are denunciations of anything like another gospel, and warnings not to have anything to do with theories born of the wisdom of men. An improved gospel is all very fine for advanced intellect, but the Lord Jesus thanked the Father, saying, "Thou hast hid these things from the wise and prudent, and revealed them unto babes." Men have reversed that, and now the wise and prudent are to reveal to us new and wonderful things. The foolishness of preaching may have been all very well at one time—now it wont do. These eminently learned scientists, these wonderful new-fledged theologians, have lifted the veil and assured us that the old faith of our fathers is antiquated, and we had better look to modern prophets, and follow their guidance. What shall we say to this specious advice?

We say here is an inspired Book, an inspired record throughout. So we regard it. For my own part I take the Book as Inspired, an Authoritative Book from beginning to end. I believe that, if we had not an infallible Book, we should be better without any book at all. Can you, for one moment, believe God would puzzle men by giving them a revelation in which they would need continually to distinguish the true from the false? It would be an impossible task for us.

After all, we have this comfort: the Scripture has been tried in ten thousand ways, and has come out of the furnace as gold seven times refined. In your own experience you have tested this, that, and the other passage of Scripture, never tried by you before, and you have always found it true. You know that the word of the Lord is true, and you can say:—

"My faith can on this promise live,
Can on this promise die."

I am persuaded that the gospel cannot be changeable, variable, shifting. We cannot have a gospel constructed upon a sliding scale, because it is certain that man *has not changed* since the days of Christ and His apostles. Men need the gospel to-day just as they did then. Human nature is still prone to sin. A few years ago we were startled by the awful revelation of the vice of London, and we found that Sodom and Gomorrah were not of the past, but of the present. A certain missionary read, in India, a portion of Romans i., when a native observed, "I suppose you have written that since you have been in India and seen Indian life." "Oh, no; it was written a thousand years ago." The truth is, man is still the same: now, as ever, he loves the wages of iniquity. And if man's need and nature have not changed, the law of God has not changed; what was sinful in the beginning is sinful now; what was right then is right now. That, therefore, which deals with the need of men must still be the same; and that, on the other hand, which meets the demands of the law must be the same. If the atoning sacrifice of Christ was wanted nineteen hundred years ago, that atoning sacrifice is wanted still. If, then, it was true, "without shedding of blood there is no remission," it is so still. Man is still the same, the law is still the same, and for pardon the precious cleansing blood is still required. Still is human nature impotent for good. Still it is true that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit"; for flesh has not improved so that what is born of the flesh may be spirit. Still is it true, just as when it was first spoken, "Ye must be born again." Still, as ever, it wants power from on high to bring men out of darkness into light, out of the carnal into the spiritual realm.

And then death is still the same. Pastor, as I am, of a very large church, I have often to visit the chambers of dying saints as well as dying sinners, and I thank God I have still the same gospel to preach. How could I tell the dying sinner to do his duty, that he might be saved by his works? What can he do? Life is closing. When I come down from dying saints I thank God that I have never heard one of them express in death discontent with the old gospel. They may employ different words and express themselves in various ways, but the rest of faith is with them all. One will say :—

"Nothing in my hand I bring,
Simply to Thy cross I cling."

Another will cry :—

"Hold Thou Thy cross before my closing eyes,
Shine through the gloom and point me to the skies."

But, however the expressions vary, all are resting on the all-sufficient atonement made by blood.

For these reasons our faith is still the same. We can say, "As it was in the beginning, is now, and ever shall be." So let me live, and so let me die, even as saints and martyrs have done before me.

Moreover, you and I, dear friends, believe that heaven and hell have not changed. Notwithstanding all the remedial measures of modern sympathy, hell remains just as terrible to the sinner, and heaven just as blissful to the saint.

Jesus Christ Himself is still "the same yesterday, to-day, and for ever." The great Father is still the same : the God of Abraham, Isaac, and Jacob is my God, and I worship Him as Abraham did. And the blessed Spirit is still the same ; still, as ever, He testifies of Christ. All these facts remaining as they were, I see no room for change in the gospel.

Notice, again, that, as Canon Girdlestone has so well said, truth is still and must always remain the same. What was God's truth a thousand or ten thousand years ago is God's truth still. If a thing is so, it is so ; lapse of time does not alter it. If we have established a fact by truthful witnesses, it is a fact for ever. If Christ died for our sins and rose again, according to the Scriptures that remains true. No matter how many did not see it, those who did see it have proved it.

But the demand of this age is for an advance, for something fresh and new. But truth does not advance. No doubt, for example, we have made a great advance in mathematics—a great advance in many ways ; but it remains just as true as ever it did—that two and two make four. The fundamental facts, on which mathematics rest, stand fixed and unalterable. And so the fundamental truths of the gospel of Jesus Christ remain fixed. Just as no amount of mathematical calculations will displace the elementary facts of arithmetic, so no amount of thought can disprove that which is, and always has been, true. Truth must ever be the same, though men may go beyond it, as, alas! many have done.

But, further, this gospel is unchangeable, because *it was and is sufficient for all the purposes for which God sent it in old time.* The old, old story of Jesus and His love has been taken among a barbarous people, and they have heard and believed that Jesus lived and died for them : the results you know. What those results were eighteen hundred years ago, they are to-day. When Wesleyans carry the gospel to Fiji, or Congregationalists bear it to the South Sea Isles, the same signs follow it. They tell us, then, our enlightened population in our advanced age must be treated in a new way. We must have a philosophical gospel (a New Evangel) for a philosophical generation. Must you? Take them for all in all, I fancy the Greek sages were equal, man for man, to the gentlemen of the present period. I question very much if we have men of larger mind, and greater capacity, now than existed at the time when Christianity appeared. Yet the gospel was a match for

them all. Gnosticism and subtle philosophy found their Gordian knots cut by the gospel. The Athenian forerunners of those who say to-day, "You must think, and keep on thinking—only thus can you become a man," have been put to rout by the gospel. The grandest intellects the world has ever known have been conquered by the simple teaching of the Cross. You of the modern school may quote and quote great names till you are tired, but we can match them all by referring to those who have stood by the old gospel, and whose names will live while time shall last. The gospel of the grace of God is strong enough to produce the noblest character, and subdue the vilest vice. I only wish it were preached more simply and believingly. Certain brethren believe the gospel in their hearts, but they do not preach it with their lips. I can understand a man not believing it, and therefore not preaching it; but how a man can believe it and yet not preach it is beyond me. There is in such a case a grave responsibility. If you believe the old truths which the Word of God declares, then out with them in God's name; especially since your secretly believing it will save no soul but your own, and scarcely that, if you do not believe it enough to preach it.

It is the Word of God that does the work. I wish ministers would use Scripture more than they do. God's word, not man's comment on God's work, is the power of God unto salvation. I usually find, when admitting converts, that they attribute their conversion to some text I quoted and not to anything I said. Keep to the old faith, the old gospel; it is equal to all purposes.

The gospel has still the same elevating character as of old—it is equal to all the demands upon it. Still it can raise the vilest from the lowest depths to the right hand of God. Nothing else can uplift the fallen as it does. Instead of the wooden sword of "modern thought," bring out the true Jerusalem blade, and you will cut through joints and marrow.

Furthermore, the gospel has the same power of creating enthusiasm as it had when Luther began to preach, and the crowds gathered to his call. When the gospel of Jesus Christ is plainly, heartily, earnestly preached, it stirs men's inmost souls. There is a great and charming novelty about it still. It is said that a certain French king, hearing of a preacher who was drawing great crowds, asked, "What is he preaching?" The answer was, "Sire, he is preaching a great novelty—the gospel." An aged saint being asked what he was reading, said: "I am reading the news." Truly the Bible is the best news that ever came to earth. Nothing stirs the souls of men like the gospel of God's grace. It is, therefore, sufficient for all puposes for which God gave it.

The modern alterations are no improvement, but much the reverse. I notice that preachers who improve the gospel seldom display joy and delight themselves, or stir enthusiasm in others. "Does it make you happy?" I asked one. The reply was, "There is nothing in what I preach to make anybody happy." Joy has all gone when truth is gone. They prove and prove, and disprove and argue, but get no joy out it. I contrast such with the old preachers we used to hear. How they enjoyed it! How their faces beamed, as they brought forth the fat things full of marrow! How they warmed up, as they declared the glad tidings! The great Master gave them meat to eat from His own tables, and fed the preacher as well as the people. The great truth of the covenant, the doctrines of free grace and dying love, how they gloried in them! What a contrast to the soullessness of much preaching to-day! That witty man, Tom Hood, said to a clergyman who looked miserable: "Sir, I don't think your religion agrees with you"; and so would I say to the new apostles. Our religion agrees with us, is as to us a well-spring of joy and delight, and we shall not depart from it or let it go.

The alterations proposed by different persons are dangerous in themselves. Every attempt to improve the gospel leaves a door open for error to come in. For instance, just now, there comes in—what? Why, one of the oldest of all errors; one we thought dead and buried long ago. Nothing less than Purgatory, to which the doctrine of salvation after death infallibly leads. Strange that ancient superstition and modern Rationalism have swung round to the same point. If men are to be saved in the world to come, if by some process sin is to be purged away and forgiven after death, then we have reached the Romish doctrine of Purgatory. And if so, the next and natural step is to pray for the dead. It must be so: if they are within the reach of grace, they are within the reach of prayer. It is our duty to pray for all those for whom there is a possibility of pardon. Having gone so far, it will not take many years to bring about payment to those who pray for the dead; it will be a convenient method of raising salaries. So we may yet have a new Tetzel with his indulgences. The drift is that way. Thus the last error we should have expected to see resurrected is set up again—the Purgatory of long ago is open again.

The idea of improving the gospel must lead to multiplied sects. Every man may improve in his own way if there be no final authority, and so there may be a sect for every man. Our hope of union lies in coming back to Christ, and to what He has taught by Himself and by His apostles. God grant we may all come back to His Holy Word! Such a meeting as this of the Evangelical Alliance of Christians of many sects is a happy omen. On the basis of the one Book, let us return to "one Lord, one faith, one baptism." If we grasp the whole truth in the power and love of it, while retaining our personal convictions on minor points, we shall be united, despite our diversity; and our union will manifest to the world with distinctness our conviction that the truth, which we hold and obey in common, is the first and chief matter. We dare not seek that sort of union which would mean the inauguration of general indifference to truth. "There is *some difference*," says an American, "between truth and falsehood, between single truths and their contradictories, and between two systems of religious doctrine which affirm, the one one thing and the other its opposite. This may seem quite too plain to need to be stated, and yet even this is denied, explicitly by many, implicitly by more. The great religious controversies in the past which have shaken kingdoms, and even threatened at times to shake to pieces the very earth itself, all went upon this delusion, that there is a difference between systems of doctrine, and that one may be true and another false, and that the false is not the true, nor the true the false. The unphilosophic mass of all sects and religions is still subject to this same delusion, and hence the old strife continues. But the good time is coming when all will see that each has all along seen and believed just what all the rest saw and believed, and then strife will cease. Men of old schools and new schools, and all schools of all religions and theologies, Christian and anti-Christian, will all before long come together in a General Pan-Indifferent Assembly, to shake hands together over the imaginary gulfs of past and present separation, and to draw up and promulgate the new confession of faith: to wit, that the old confessions are all confessions, not of diverse systems of doctrine, but of one and the same system diversely conceived, and that the only confession that has any distinct truth for its object, and any imperative value for life, is this ultimate confession of indifferentism. But white is not black, and black is not white; the false is not true, and the true is not false. Yet here lies the great danger that people *may* come to think it is so.

Brethren, my last words to you are: "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

SOUTH AFRICA GENERAL MISSION

Booklet and Leaflet Series.

No. 11. **"The Supreme Need of Mission Work."** A Solemn Message to the Church of Christ. By Rev. G. H. C. MACGREGOR, M.A. 8,000.

No. 13. **"At Modder River."** 170,000. 7th Edition. Eight Illustrations.

No. 14. **"The Surrounding of Cronje."** 70,000. Six Illustrations.

No. 15. **"At Ladysmith."** 70,000. Nine Illustrations.

No. 16. **"With General Buller's Force in Natal."**
JUST OUT. 30,000. Eight Illustrations.

"All who take an interest in the welfare of our Army must cordially approve of the good work being done amongst our soldiers in South Africa by your Mission. From my heart I wish the South Africa General Mission every success in its efforts to help men whom I know to be so well deserving of it."—***Field-Marshal VISCOUNT WOLSELEY, K.P., G.C.B., G.C.M.G., F.R.G.S., &c.***
London.

"Many thanks for the booklet, 'The Surrounding of Cronje,' which you have kindly sent me. I thoroughly appreciate and am glad to testify to the splendid work done by Mr. James Taylor and the late Mr. Ion Smyth, whose sad death was a great loss to the garrison of Ladysmith. The zeal and devotion of the members of the South Africa General Mission cannot fail to have any but the best results on our soldiers in the field, and I have the highest admiration for their work."—***Lieut.-General SIR GEORGE WHITE, V.C., G.C.B., G.C.S.I., G.C.I.E.***
London, April 18th.

"Having known the South Africa General Mission from its very beginning I have great pleasure in bearing testimony to its truly spiritual bias and teaching. Even before the war several Christians told me at Cape Town what a change this Mission had wrought, under God, in the spiritual life of that city, and now that the same influence has spread over so much of South Africa, a great blessing has followed in the salvation of many souls."—***Major-General A. H. HUTCHINSON, R.A.***
Bath.

"I have read 'With General Buller's Force in Natal' with deep interest. Truly God has used the South Africa General Mission during the war in a marvellous way. We cannot be too thankful that this Mission was already *in the field*, and ready to go forward when the call came."—***Captain R. WADE THOMPSON, J.P.***
Clonskeagh Castle, Dublin.

"Judging by your booklets, 'At Modder River,' 'With General Buller's Force in Natal,' &c., all true servants of God must rejoice at the blessed work which your Mission agents have been permitted to do in South Africa, and must heartily wish God-speed to your Mission. Never in our history have England's soldiers been so ready to receive, and so much affected by, the Gospel of our Lord Jesus Christ. This I can confirm from the letters of my son, who has been attached as Acting Chaplain to General Buller's force for the last six months. I pray God to bless your work.'—***Prebendary H. W. WEBB-PEPLOE, M.A.***
Onslow Gardens, S.W.

One Penny each; 6s. 6d. 100, post free.

JUST OUT.—LEAFLET SERIES, No. 32, 4½d. dozen, post free, **"A Boy's Consecration Hymn,"** with Music. Printed in two colours and gold on tinted art paper.

From ARTHUR MERCER, Sec. S.A.G.M., 17, Homefield Road, Wimbledon, S.W.

RECENT EXPLORATIONS AND DISCOVERIES.

By Professor A. H. Sayce, M.A.

THE old dispute as to the relative value of external and internal evidence is being fought over again in our own generation, only in a changed form. Modern criticism claims the right not merely of setting aside tradition, but of assuming that tradition is more likely to be wrong than right. The grammarian with his lists of words and the literary critic with his "critical tact" find a plurality of authorship where tradition has hitherto seen unity, and lateness of date instead of a contemporaneous record. Errors and contradictions are pointed out in the narrative, theories are started the chief merit of which often seems to be that they are in direct opposition to the words of the story, and the general principle is laid down that no history is trustworthy which is not contemporary with the events it records.

The Old Testament more especially has been a field for the display of this modern "critical" activity. The method and the principles which have led to its disintegration and the denial of a large part of its historical character would, if applied to the New Testament, lead to equally revolutionary results, and in the hands of a few Dutch scholars they have actually done so; but in this country, at all events, the books of the New Testament are still treated with a respect which is refused to those of the Old. Perhaps one reason of this is the fact that our knowledge of Greek is infinitely greater than our knowledge of Hebrew, and that consequently where Greek writings are concerned there is less scope for "critical" ingenuity. In the case of the Old Testament, however, "criticism" has arrived at conclusions which, if thoroughly realised and admitted without reservation, imply very serious consequences. Hitherto Jews and Christians have alike believed that in the Hebrew Scriptures we have in some way or other a direct revelation made by God to man. It has been made doubtless through fallible instruments, but that the instruments should be so exceptionally fallible as "criticism" depicts them comes upon us with a moral shock. The morality is pronounced to be defective, the reiterated statement that the Mosaic laws were communicated by God Himself is declared to be a fiction, the passages in which the New Testament sees a prophecy of Christ are asserted to have been misunderstood, and all historical truth is denied to narratives the religious value of which depends entirely on their being historically true. The individual "critic" has made himself the judge of what we shall accept or reject in the Scriptures of the Old Testament, and therewith of the spiritual or moral teaching we are to derive from them.

The whole fabric of this modern criticism is based upon three assumptions:—

1. The first is that philology is competent to decide questions which lie outside its sphere; that is to say that it can not only determine whether a document is composite, but can assign the component parts to their several authors with mathematical accuracy as well as fix the age to which each part belongs. Now there is a very simple question which I have often asked my critical friends, and to which I have never yet received an answer. There are certain English and French works like those of Besant and Rice or Erckmann and Chatrian which we know to be composite; will any of our Old Testament critics undertake to analyse them into their elements and assign, say, to Besant and Rice what exactly belongs to each? The answer is, of course, that they will not, and cannot, do so. And yet English and French are living lan-

guages, with a vast literature and a still vaster vocabulary, and the grammar and vocabulary of each are thoroughly and accurately known. The very fact that Hebrew is a dead language, that our knowledge of it is confined to a fragment of its literature, and that a considerable part of its vocabulary and grammar is but imperfectly known, has much to do with the confidence with which the beginning of a verse in the Pentateuch is assigned to one author, the middle of the verse to a second, and the end of the verse to a third.

2. The second assumption is that the religious and moral ideas which the critic believes he has discovered in the Old Testament have developed along a certain definite line. But what the modern European scholar in the recesses of his study considers must have been the line of development followed by the ancient Oriental mind is quite certainly nothing of the sort. I have lived long enough in the East to learn that the mind of the Oriental does not work in the same way as ours, and that what we regard as the natural evolution of ideas may be natural enough in Europe, but it is not natural in Asia. And what is true of the modern East is necessarily still more true of the ancient East. The actual history of the past is something very different from what the *a priori* theories of the "critic" would make it.

3. We come now to the third assumption, that the use of writing for literary purposes was unknown until long after the Mosaic age, and that consequently no external testimony can be forthcoming to the truthfulness of the Biblical record. The critic imagined that the field was left empty to his philology and "critical tact," and that no contradiction of his theories could come from elsewhere. When the first discoveries in Assyrian decipherment were made they were ignored or denied by the "critics." The Assyriologists were told that they were "no philologists," and one of the reasons brought forward for rejecting their translations was that they found Biblical names and references to Judæa and Jerusalem in the inscriptions. Even as late as 1871 Professor Nöldeke, as the leading representative of Semitic scholarship, declared that neither the linguistic nor the historical results of Assyriology could be accepted, and that the forms assigned to the cases of the noun by Assyrian scholars had a "highly suspicious air."[1]

But in spite of critics and Semitic scholars the decipherment of the Assyrian and Egyptian monuments advanced, and the claims of Oriental archæology were at length reluctantly admitted by the dissectors of the Old Testament. In 1887 came the discovery of the Tel el-Amarna cuneiform tablets. They proved (1) That already in the century before the Exodus a knowledge of writing and reading was spread all over the civilised East; (2) that the common medium of intercommunication was the language and complicated cuneiform script of Babylonia; (3) that as the Babylonian was a foreign language to most of the correspondents, schools must have existed throughout Western Asia in which it was taught along with the cuneiform script; and (4) that education was so widely spread that ladies and Bedâwin shêkhs were able to take part in the correspondence carried on with the Egyptian Court. Letters were constantly passing to and fro, sometimes upon the most trivial of matters, and Canaan, lying as it did midway between the two great Oriental Powers, was the centre of this literary intercourse. Its cities contained libraries and archive-chambers in which the correspondence was stored up, as well as the literary works of Babylonia, which served as text-books to students of the Babylonian language. Even fragments of dictionaries have been discovered at Tel el-Amarna by Professor Petrie. That the language and literature and script of Babylonia had been thus studied in Western Asia for centuries before the age of the Tel el-Amarna letters is shown by the way in which the cuneiform

[1] *Gotting. gelehrte Anzeigen*, June 7, 1871.

syllabary has been domesticated, as it were, in the various districts of Syria and Palestine. Each district had developed its own special form of the syllabary, so that we can now tell from the shapes of the characters from what particular country a tablet has come.

The evidence thus borne by the Tel el-Amarna tablets to the use of writing for literary purposes has been extended by subsequent discoveries. We now know that even in distant Cappadocia the scribes were just as busy writing and reading cuneiform texts as they were in Canaan, and that Canaan itself had for long centuries been a dependency of Babylonia, governed by Babylonian law and imbibing the lessons of Babylonian culture. Already Sargon of Akkad, the founder of the first Semitic Empire, as far back as B.C. 3800, had made it a Babylonian province, and had initiated a postal service along the high-roads of Western Asia. Some of the seals which took the place of stamps and were attached to the letters are now in the Mûseum of the Louvre. At a later date, in the time of Khammurabi, or Ammurapi, the Amraphel of Gen. xiv., there was close and constant intercourse between Babylonia and its province of Canaan, or as it was generally called, "the land of the Amorites." And it was just in the time of Khammurabi that Babylonian literature attained its climax. Older books were re-edited, while there was a great outburst of literary activity which filled the libraries of Babylonia with epic poems and similar works.

The critic consequently can never again assume that the Mosaic age was an illiterate one. On the contrary, it was an age of intense literary activity and of widespread education. In Egypt every great city had its library full of papyrus books; the scribes or literary men constituted the most honoured class in the country, and a knowledge of writing was so extended that not only were the walls of tombs and public buildings covered with it, even the commonest articles of toilet were inscribed. Inscriptions, either hieroglyphic or cursive, stared the inhabitant of Egypt in the face wherever he went. In Asia it was just the same, though here it was the cuneiform syllabary that was in general use. However illiterate the rank and file of the Israelitish herdsmen may have been, Egyptian law required a knowledge of writing on the part of their representatives and overseers. The heads of the tribes were perforce obliged to know how to read and write, Moses could well have written the Pentateuch, and the princes and priests around him could well have read it.

And as for the past history of the country in which the Israelites found themselves, that history lay ready to hand in the contemporaneous documents stored up in the archive-chambers of Egypt and Canaan. The materials for writing it were numerous and trustworthy; there was no need of depending on oral tradition for a knowledge of the past. The world in which Moses lived was a literary world—as literary, in fact, as the world of the Renaissance.

But Oriental archæology has done more than show that the Pentateuch could have been composed in the Mosaic age and that the narratives contained in it could have been derived from documents contemporaneous with the events it records. The "critics" had told us that the story of Chedor-laomer's campaign was a fiction based on the Syrian campaigns of the later Assyrian kings, and that even the sojourn of the Israelites in Egypt was questionable. Archæology, on the other hand, has amply vindicated the Biblical accounts. The story in the fourteenth chapter of Genesis has been proved to be in strict accordance with historical fact, however contrary it may be to the hypothetical history of the "critic's" imagination, and the name of the Israelites themselves has been found, spelt letter for letter, on a monument of Meneptah, the Pharaoh of the Exodus. Their "seed" is described as having been destroyed, so that their kinsfolk in Khar (Hor) or Edom were as "the widows of Egypt," without men

whom they could marry, and they had been so completely lost in the desert that the Egyptian writer, while assigning a local habitation to all the other foreign peoples he mentions, knew of none which he can assign to them. The Land of Goshen has been discovered, Pithom in the land of Succoth has been disinterred, and the geography of the Book of Exodus has been shown to be that of the Egyptian monuments in the Mosaic age and *in no other*.

In conclusion the discoveries of Oriental archæology have vindicated the trustworthiness of the Biblical narrative against the scepticism of the self-styled "critic." The writers of the Old Testament were men like ourselves. It is sufficient for us to know that they wrote honestly, that they have given us truth and not fiction, and that the message of God which they were called on to deliver was not conveyed in forged decretals and conscious attempts to deceive. And it is just this which Oriental archæology is doing for us. It has obliged the so-called Higher Criticism to resign or modify its assumptions and conclusions one after the other, and yet it is still only in its infancy. What it has still to tell us we cannot even imagine. Only last winter the American excavators in Babylonia discovered a library containing, as they estimate, 150,000 tablets or books, which was buried under the earth as far back as the time of Khammurabi, the contemporary of Abraham. Enough of it has been examined to show that it embraced all the subjects of knowledge, including of course history, that were studied at the time. With all this new light beginning to dawn upon us we may safely leave the "critical" theories of the hour to repose in the undisturbed shadows of a German library.

THE BASIS OF THE ALLIANCE will be sent to any who write for it. Those who love the Old Paths are invited to join in Membership.

THE LONDON COUNCIL AND THE BRANCHES.

NOTE.—Secretaries of Branches, both at home and in foreign lands, are specially asked to send succinct reports from time to time for publication in this column. These should be received in London at the latest a fortnight before the end of the quarter.—ED.

OF our Members of Council, the REV. GEO. CAMPBELL MORGAN has received a call to a very important sphere of work at Northfield. Another Member of Council, the REV. F. B. MEYER, has been very busy lately visiting all the Free Church mission centres. DR. BARDSKER is travelling with the gospel in Hungary. Some important meetings of the Council have been held lately, and at the last meeting on December 13th it was decided unanimously to publish the correspondence, which will be found on page 103 of this issue. Special arrangements have been made to secure more time for prayer at the approaching meetings of the Week of Prayer. A new engagement has been entered into by which the Council has secured the services of another agent to travel throughout Southern Russia and the Caucasus, visiting, strengthening, and relieving the Stundists. Monies have been collected and despatched promptly for the relief of the suffering Christians in China. A number of Life Members have been admitted, and a list is published on page 106.

The place of the next great International Conference in 1901 has not been yet fixed, but favourable letters have been received both from America and from the Continent, and a decision will be made at the next Council Meeting, on January 17th. It has been decided to hold the Annual Conference this year in the autumn, and any towns desiring the help of such a Conference ought to send in the preliminary invitations before the date last mentioned.

South London Branch.

Several very interesting meetings have been held in the houses of Mr. Grantoff, Mr. James Drake, J.P., and Mr. Hill. The principal speakers have been the Rev. D. MacEwan, D.D., General Brownlow, R.E., who has been most kind and helpful, and the Rev. A. L. Meech, of China. At Mr. Hill's the Rev. S. E. Meech, L.M.S., just from North China, gave a deeply interesting address, having been stationed in Chi Cho, two hundred miles south of Pekin and in a parish of five and a half millions. The Boxer movement, he said, had been going on for three years, and began in a collision between the Boxers and some Roman Catholics in a village near. After that, by a force of Government soldiery, they were scattered everywhere, and wherever they went they formed fresh societies against the Roman Catholics. This anti-foreign feeling spread, and there were continually

A NEW YEAR'S APPEAL.

The Protestant Reformation Society

(ESTABLISHED 1827)

DOES PERMANENT PROTESTANT WORK.

Trained Resident Missionaries for the Conversion and Instruction of Roman Catholics in England, and for the Education and Preservation of Protestants.

THE NEW ANNUAL REPORT

Just issued, shows that during the past season it worked in TWENTY-SEVEN ENGLISH DIOCESES. Its Clerical Superintendent, the Rev. C. H. H. WRIGHT, D.D., &c., alone Preached and lectured MORE THAN 150 TIMES in all parts of England. The Secretary addressed an equal number of gatherings.

Sermons, Lectures, Educational Classes, the Dissemination of Literature, Domiciliary Visitation, Discussions, Bible Classes, etc., etc., are constantly going on.

WANTED IMMEDIATELY!

Seven Donations of £5, Seven Annual Subscriptions of £3 3s., to secure Promised Special Gifts.

The **BISHOP of SODOR and MAN** writes:—"I am happy to give you my name as one of the Vice-Presidents of the Protestant Reformation Society. I am well acquainted with its work, and preached the Annual Sermon three years ago."

The late **BISHOP DICKENSTETH of RIPON,** in a public speech on behalf of the Society, said:—"You are doing a great and difficult work—a work for which all **Protestants** and the **whole Church of England** and the **whole People of England** ought to be **deeply thankful.**"

The **Ven. ARCHDEACON SINCLAIR, D.D.,** when presiding at the "Kensington Reply Lectures," said:—"There is the very deliberate attack made upon the faith of the Church of England all round by these Roman Catholic gentlemen. **We owe the Protestant Reformation Society a great Debt of gratitude** for having stepped in at this crisis and organised these Lectures for us."

The **Rev. CANON CHRISTOPHER** writes:—"The usefulness of this **Society,** both as the **only** Mission to Roman Catholics in England, and also in its other work of the promotion of the Religious Principles of the Reformation, has been **greatly increased** during the last two years, through God's blessing on the able Sermons, Lectures, and Literary efforts of its Clerical and General Superintendent, Dr. C. H. H. WRIGHT. **I entreat** those who thank God for the Reformation, and desire to preserve its good fruits, to help this Society by large-hearted gifts, and also by moving, with the energy and hopefulness of faith and love, their friends to aid it to the utmost promptly at this crisis in the Church of England."

The **Rev. F. S. WEBSTER, M.A.,** Vicar of All Souls, Langham Place, says:—"We welcome a Society like this, and I urge you to support it with your offerings. Let them be liberal. Buy this Society's literature, read its literature, understand these things that are talked about to-day. For, let me tell you, this battle between Popery and Protestantism is not a mere war about words which busy men, men who have to live their lives can leave alone for mere theorists; it is a battle of life and death, it is a battle of freedom against tyranny."

A **LONDON VICAR** writes:—"I must write and tell you how truly I and my people appreciated your recent course of Lectures in your capacity of representative of the Protestant Reformation Society. The course was a well chosen one. It was wisely graduated. You have cleared up many minds and strengthened and confirmed our good Protestants."

A **COUNTRY RECTOR and RURAL DEAN** says:—"**Church Defence and Church Instruction.**—Excellent lectures illustrated by well painted magic lantern slides, were given in several Parishes of this Deanery by the Protestant Reformation Society. The rise of Christianity in these Islands was well described, and the growth and spread of the Church, giving a great deal of most useful information in a manner admirably suited to country audiences."

A **HASTINGS VICAR** writes:—"I am glad to have this opportunity of testifying to the excellent work that has been done by your agent in this town. On the public platform and elsewhere I have frequently borne witness to the value of the work he has done and now that I am leaving the town, I feel it a privilege again to emphasise my personal testimony. In these days when the grossest false teaching is not only tolerated but commended even by some in our midst, it behoves all true lovers of the pure, simple Gospel to support the cause of the Protestant Reformation Society."

A **BRISTOL VICAR** writes:—"I wish to add my tribute to the industry and ability of your Bristol missionary. He has been for many months filling in his spare time by visiting in my parish—the largest central parish in this city containing some 10,000 poor people—and he has done his work well. He is thoroughly up in the Romish controversy, yet I know that good seed has been sown, and that some who never thought of questioning about the truth of Roman Catholicism, have begun to do so. The result of this cannot be otherwise than salutary. I like Mr. Tucker exceedingly, and in my opinion he is the right man in the right place."

YOU CAN HELP BY

(a) Becoming an Annual Subscriber. (b) Giving a Donation.
(c) Taking a Collecting Card.
(d) Subscribing One Shilling a year for "The Protestant Churchman."
(e) Buying and circulating the Society's Literature.

(The Society gladly undertake the circulation of any literature bought, if so desired.)

Subscriptions and Donations should be sent to, and will be thankfully acknowledged by

WALTER A. LIMBRICK, Secretary,
62, Berners Street, Oxford Street, W.

Please Fill Up, Cut This Out, and Send It On.

I have much pleasure in sending herewith the sum of £ s. d. for the work of the Protestant Reformation Society.

*Name _____

*Address _____

N.B.—Cheques (crossed & Co.) and Post Office Orders to be made payable to WALTER A. LIMBRICK, and Crossed.

* Please intimate whether the donor is to be addressed as Rev., Esq., Mrs., or Miss.

little quarrels. These increased in frequency and importance. Irritation was greatly fostered by the interference of the Roman Catholic priests with the Law Courts, and serious troubles commenced. Hitherto no lives had been lost, and the attacks had been on property. Then they seem to have been seized with a mad desire to take life wherever they found it. He said he and his friends owed their escape, under God's mercy, to the faithfulness of the regular soldiers of that province. He concluded by clearly emphasising the point that the movement was in an anti-religious movement, but emphatically an anti-foreign movement. The address was deeply interesting, and there was a very full attendance.

Langholm Branch.

A very successful annual meeting of this Branch was held, Mr. Malcolm in the chair. The report of the year's proceedings was most encouraging, and before the meeting terminated addresses were delivered by two returned missionaries from Mexico.

The Irish Branch.

The expected letter from the Secretary in Dublin has not yet arrived. The Annual Conference of this Branch was held in Dublin, and extended over a week, and the attendance and results were most encouraging. The Dublin Council has recently been very active in making representations to the Lord Lieutenant, urging him to refuse to sanction the bylaw recently passed by the Cork Corporation for the purpose of preventing any gospel-preaching in the streets.

Turkey. Constantinople. The Vekilate.

The Secretary of the Constantinople Branch writes: "For some years the Constantinople committee of the Evangelical Alliance have been pressing upon the notice of the various missionary societies interested in the Turkish Empire the need of some organised support for the Vekilate of the Protestant community there. These efforts have, unfortunately, not met with all the success that the merits of the case demand.

"In pleading the cause of the Vekilate, the committee have had to deal with objections which have been made through ignorance of the peculiar conditions which exist in the Turkish Empire, and especially ignorance of the degree of autonomy which is granted to the subject races.

"At the Ottoman conquest the Turks did not seek to assimilate the peoples brought under their sway, but left them to enjoy a certain degree of separate national existence, modified by the requirements of the State. However, the dividing line is not race or nationality, but religion, and, for example, in the Orthodox Greek Church, it is the Patriarch, or ecclesiastical chief, who is also the civil head of his community, their one official representative to and mediator with the Government. According to the fundamental laws of the Empire, every one of its non-Moslem subjects must be enrolled in one of the existing communities, and apart from such enrolment the enjoyment of civil rights and privileges is as a rule impossible. As these communities are differentiated according to religion, the consequence is that as a rule religious and ritualistic conformity are required by the ecclesiastical leaders as the condition of reaping the advantages of citizenship. It was the enforcement of that condition which led to the foundation of a Protestant community with a Vekilate at Constantinople. More than fifty years ago the work of the American missionaries in Turkey resulted in the acceptance of evangelical teaching by many of the native Christians, especially by Armenians. The divergence of these native Christians from the teaching and ritual of the native Churches brought upon them persecution, unfortunately from their own Christian brethren. In many cases that persecution took the form of excommunication, and the convert was thus, at one blow, deprived of religious rights and civil status. This attitude of the old Churches made it necessary to provide protection for those who came to be known as Protestants. The matter was taken up in 1847 by Lord Cowley, then British Ambassador at Constantinople, and by his successor, Lord Stratford de Redcliffe, and through their efforts the Protestant community was established as a separate and independent community, recognised and sanctioned by the Ottoman Government. The Vekil, who is chief officer of the Protestant community, exercises civil functions corresponding to the civil functions of a Patriarch; he exercises no ecclesiastical or religious functions. In the community may be enrolled all those who become proselytes to the Protestant faith from the native Christian Churches and from Judaism. The services of the Vekil are required for registering births and deaths, for receiving applications for marriage licences, for obtaining passports, for dealing with property, and for dealing with all those matters which concern the relation of the community to the Imperial Government. Negotiations regarding burial grounds, churches, and schools are also conducted by the Vekil. Unfortunately the community has never been able to contribute, by fees or by subscriptions, enough to cover the expenses of the Vekilate, which, unlike the older ecclesiastical communities, is possessed of no endowments. A special appeal has been made to the groups of

Protestants throughout the Empire, pressing upon them the need and the duty of supporting their Vekilate, and there is reason to hope that the greater number of these may be led to make their annual contribution towards that one of the first charges upon their funds.

"But the Protestant community was never possessed of much wealth, and laden as they are with a very large share of the support of their churches and schools, they are not likely soon to be able to defray entirely the expenses of the Vekilate. The Vekil can no longer perform the duties of his office at his own expense, and it is not fitting that he should be expected to do so. The simplest solution of the problem would be that each of the societies interested in missions in the Turkish Empire should for a term of years guarantee an annual payment in some degree proportionate to the interests involved. The objection has been made repeatedly that the Vekilate is a civil thing, and that missionary funds cannot legitimately be diverted to its support. That objection is answered by referring to the causes which made the foundation of the Vekilate necessary. It was found that evangelical teaching was impossible unless such a community were organised for the protection of mission converts and their families, and for aiding them in taking advantage of the rights and privileges which were theirs according to the laws of the Empire. If the Vekilate were to lapse or become inactive, mission enterprise would be exceedingly embarrassed. For all converts would be compelled to have recourse to the older organisations when any matter, such as a death or birth or marriage, required civil action. It could scarcely be expected that, for example, a Jewish proselyte could obtain the civil assistance of the Grand Rabbi, or a Greek or Armenian Protestant the civil assistance of the Greek or Armenian Patriarch, without these requiring conformity to Judaism, or to the Greek or Armenian Church. And if the indifference of Protestants allowed things to go to that point it would not be right to speak of any such pressure as persecution. Every Church at home or abroad makes its own special demands upon those who would share its privileges.

"Thus the efficient support of the Vekilate is bound up with the existence of Protestantism as a recognised community in the Ottoman Empire, it is therefore bound up with the existence of missionary enterprise there. The conversion of a Jew or of an Oriental Christian to open profession of evangelical Christianity as that is taught by Protestants, might mean, if there were no Protestant Vekilate, the severing of converts from the recognised organisations which enable Ottoman subjects to profit by the laws of the Empire. For a man shut out from those religious communities would be regarded by the Government as an outlaw. That was the state of things prior to 1847. It is needful to support the Vekilate in order that such a lamentable condition of things may not occur again.

"There are many who long for the day when a separate Protestant Church and community will be necessary, when the Spirit of God will have so quickened the Oriental Churches that the most evangelical will be welcomed to their fold. That is an event to be devoutly and earnestly prayed for. Meanwhile the Protestant Church is necessary, and the Protestant Vekilate is essential to the existence of the Church as a recognised and lawful organisation. The Vekilate is worthy of the support of societies and individuals interested in missionary work in the Ottoman Empire."

[*Contributions for the Vekil may be sent to the Secretary, 7, Adam Street.*—ED.]

The Rev. F. B. Meyer, B.A., writes: "In my opinion the Evangelical Alliance was never more needed than in the present day, not only for its chosen and glorious mission of pleading for the oppressed in every land, but as the common meeting-ground of those who, though they think differently on many points, are one in their loyalty and love to the one Divine Head. It may be also that here we shall find a line of defence, to which we may rally against Roman Catholicism, Sacerdotalism, and Irreligion in the dark times before us."

The Rev. Principal J. Oswald Dykes says: "I have been a reader of the organ of the Evangelical Alliance for many years, and wish for it, under its new form of the EVANGELICAL ALLIANCE QUARTERLY, increased success. The Alliance seems to me to render a service to Evangelical religion, which hardly any other association can accomplish, by offering a common basis on which Christians of many different forms of Church life may combine. I hope, therefore, it will continue to rally fresh supporters, and receive a large measure of encouragement in its good work."

The Rev. G. Campbell Morgan writes: "I look upon the Evangelical Alliance as a splendid organisation for the accomplishment of just the work our age needs. To be truly Evangelical is to be aggressive as well as defensive. The Evangel is such to the needy and oppressed. It must of necessity, therefore, be a voice of judgment against all the causes of need and oppression."

The Evangelical Alliance.

WEEK OF PRAYER, JANUARY 6-13.

THE WORLD-WIDE WEEK OF PRAYER.

"*All things whatsoever ye shall ask in prayer, believing, ye shall receive*" (Matt. xxi. 22).

THE first clear week in each year, beginning with Sunday [in 1901, January 6–13th], has been arranged for prayer by the Evangelical Alliance year after year for fifty-five years. All over this globe Christians keep this week—in Central Africa, in Tierra del Fuego, in all lands. True prayer is *simply receiving—taking from God and giving to men*. Fellow-believers, come pray with us! These meetings are not called to hear men speak. We gather to wait upon God and to receive gifts from Him, and thus to bless all men, but especially the whole Church of God, which He has purchased with His own blood. "Brethren, pray for us." Brethren, pray with us.

Meetings will (D.V.) be held in Mildmay Hall morning and evening, and in many churches and many suburbs, but specially—

In EXETER HALL, from MONDAY, JANUARY 7TH, TO SATURDAY 12TH, inclusive. Meetings from 1 P.M. to 2 P.M. DAILY. *The Revs. Prebendary Webb-Pep'oe, F. B. Meyer, Archibald Brown, Dr. Grifton, Dr. Hamilton, Messrs. John Paton, W. H. Seagram, R. C. Morgan, Col. Douglas Jones, Mr. Hammond Chubb*, and others will take part. Also in the Y.M.C.A., Aldersgate Street, daily. Also in ST. PAUL'S, Onslow Square, S.W., from 5.30 to 6.30 daily.

For small bills, &c., apply to THE SECRETARY, 7, ADAM STREET, STRAND, W.C. This programme is supplied at cost price in large and small sizes, and, if wished, with blank space for printing local arrangements. Posters also at cost price.

INTERESTING LETTERS FROM CHINA.

BY THE REV. THOS. RICHARD OF SHANGHAI.

MR. THOS. RICHARD, who spoke on "China" at the recent Ecumenical Missionary Conference in New York, and wrote the interesting article recently published in *The Contemporary* on the same subject, writes from Shanghai as follows: "The article in the EVANGELICAL ALLIANCE QUARTERLY for July is excellent, and ought to rouse sympathy in many hearts. The Reformers as a body are the spiritual offspring of Christian missions and Christian literature in particular, and they must be protected unless the Chinese are to be crushed out of existence." Mrs. Richard adds:

"... You wonder if Mr. Richard knew of the crisis before he returned to Shanghai. You now know that he heard of the murder of the German Ambassador, Baron von Kettler, when in Canada on the 15th of June, and yet all the diaries of doings in Peking say that event took place on the 20th. We never heard the discrepancy explained. In his article, 'What to do with China,' in the September *Contemporary Review*, Mr. Richard (he is the 'Old China Resident') puts that event on the 14th. Though written when we believed that all foreigners in Peking had been massacred, nearly every word holds good.

"Poor Shansi! One hundred and forty-four foreigners (including children) are reckoned to have been massacred in that province alone, and many hundreds of native Christians. . . .

"Yesterday our Shanghai *Daily News* had a leader on and five quotations from a fine article in the London *Daily News* of September 6th, or thereabouts. *It is quite true that the wrong attitude taken in 1898 by the Ministers in Peking favouring the Empress Dowager instead of the Emperor and his Reformers is the chief cause of the present awful troubles. Had they taken the right side then, doubtless by this time most of the grand edicts of the summer of 1898 would have been carried out, schools for Western learning taught either by missionaries or by natives trained in mission schools, temples changed into schools or chapels, &c.*[1]

"The EVANGELICAL ALLIANCE should assuredly

[1] The italics are ours.—ED.

THE FIGUERAS MISSION.—We gladly draw attention to the work of this Mission advertised in our columns. A letter which we had intended to publish asking our readers to sympathise with the work has not arrived, and we therefore take this means of asking friends to read the advertisement. The work is necessarily arduous, and carried on, we believe, efficiently and in a right spirit.

interfere in behalf of the persecuted Chinese Christians; the persecution is now *going on hotly* in many parts, especially in the south. There it arose from a 'bogus' edict issued by the Empress Dowager to the effect that the Allies in the north had been signally defeated—90,000 of their forces slain; the miserable remnant were begging for peace, which was graciously granted, on condition of all foreigners leaving the country, all treaty ports to be given back to China (including Hong Kong and Shanghai), all native Christians to recant or be killed, all chapels destroyed, &c.

"We devoutly thanked God for Dr. Morrison's despatch to the *Times*, dated August 31st, Peking. It was in our yesterday evening's paper. Dr. Morrison did not then know of the awful massacres in Shansi, only of the one in Pao Ting-fu; but had he known of the more dreadful ones he could not have written more strongly. He is, perhaps, a little too hard on the Chinese Ambassadors in London and Berlin, for at that time they too were misled by the instructions from Peking regarding the causes of the troubles. Very shortly after that date, however, they must have known the culpability of the Chinese Government, and of their *intention* to murder all foreigners in Peking. But all this can be known from the *North China Herald*.

"As to your query regarding Chinese studying abroad and returning to be pastors, I think efficient native *pastors* can be trained in China better than abroad; but teachers in intermediate or high-schools and colleges, such as we trust will be established throughout the Empire, with able missionaries at the head, as soon as this anarchy is over and peace and order restored on a better basis than ever before, then training in the West would be very desirable. I wish you knew the fine calibre of most of our educational missionaries, male and female. We have had a conference on the Deepening of the Spiritual Life; most of those who attended agree that by far the most helpful address was that given by Dr. Anderson, head of the American Methodist Episcopal College at Soochow. Many I know possess a wonderful combination of the spiritual and the intellectual that makes them immense powers for good.

"I don't think I told you that one of the chief Peking Reformers (refusal to present whose Memorial led to the cashiering of most of the old members of the Tsungli Yamen, and in consequence the hastening on of the *coup d'état*) called to see Mr. Richard twice. He was so disguised that Mr. Richard had not the remotest idea he had ever seen him before; he took Mr. Richard into a corner and slowly wrote his name on the palm of his own hand, not daring to trust it to paper; then my husband was able to trace a resemblance to the Reformer he had so often seen in Peking. It was when Mr. Richard was in U.S.A. that he again called, this time under another disguise.

"It is very interesting to see the Indian troops here. They often pass our present abode in the morning. It is strange to see them march to the music of bagpipe and drum. We passed their camp lately about two miles out from this central place. That helped us to realise the hardships of officers and men. They look happy notwithstanding; the camp followers on their diminutive mules often pass this place in the morning, singing as they go along.

"In reading Isaiah and other prophets lately, we are struck by the *political* aspect of their addresses. The dreadful descriptions in the Burden of Babylon, &c., might be written of China now—true to the letter, alas!

"Mr. Richard has begun to write the S.D.K. Report. We do hope next year's will be brighter through God's guiding hand on the decision of the Powers now. God bless and guide all the kind friends at home who are working so hard for the regeneration of China."

Monies in aid of the Chinese may be sent to the Secretary of the Alliance, 7, Adam Street. The Council have already sent various sums.

FRIENDLY MESSAGES.

The Rev. Prebendary W. H. Peploe says: "Very heartily do I commend the Evangelical Alliance to the Christian public. It binds together the Christians of different denominations with a bond of brotherly love and good will towards all men, which is most essential in these days of division; and where brethren have been suffering for Christ's sake in different parts of the world, it has done a remarkable work in calling attention to their wrongs, and in moving the arm of authority in different lands to stay the persecutions and give liberty to the sufferers. I earnestly commend the Alliance to the attention of Christians in the hope that they will support it liberally with their gifts and prayers."

The Rev. David MacEwan, D.D., says: "The practical good accomplished by the Evangelical Alliance in many ways is well known; but the feature

of it as a great organisation which most impresses me, and ought to commend it to support, is this—that being in touch with the whole of Christendom, it has the means through its various branches of moving, as occasion may arise, Evangelical Christians in all parts of the world, in behalf of the truth, and in the cause of righteousness and religious toleration, as no other organisation upon the earth can. Its efficiency in this respect has been abundantly proved in the past, and long may it continue to fulfil the same great end in time to come."

Pastor Archibald G. Brown writes: "Never was the witness of the Evangelical Alliance more needed than now. Alliances are in fashion at present, but they are made with little regard to the sustaining of the truth once for all delivered to the saints. So much the more demand for the Evangelical Alliance to keep its flag flying and maintain its glorious testimony."

The Rev. J. H. Shakespeare, M.A., Secretary of the Baptist Union, writes: "The Evangelical Alliance stands for the deep and real underlying fact of Christian Unity. Beyond this, I have lately seen more clearly how wide and effective is its influence in many lands, especially in casting a shield of protection and sympathy over the poor, weak, and persecuted communities of believers."

Professor Handley Moule, of Cambridge, says: "It is a pleasure to send to the Alliance a cordial message of 'good luck in the name of the Lord.' May the noble wish of the Alliance be carried on with more power and with richer result than ever this year! May our Master use it more than ever to draw His servants together, across all their minor and temporary demarcations, and may He employ their union of life, of witness, of influence, and of combined prayer, for His holy ends! I thank Him for the existence of a work so truly according to the tenor of His own High-priestly prayer for unity in the Father and the Son."

The Rev. John Gritton, D.D., writes: "What *should* we do without the Evangelical Alliance? It has a glorious mission in a world-wide field of service. It has many daughters—excellent and beautiful; but none can take its place. It does not seek to create Church unity, to make of many fragments a perfect vessel, to form a union of ecclesiastical bodies in which one order, and one only, shall find place. It is a gracious union of individual believers who have living faith in a common Gospel, and who are possessed by the spirit of loyal allegiance to one Head, Jesus Christ the Lord. Such believers unite in affection, worship, and service; they glorify their God and Saviour in many ways, and very chiefly in helping weak, sorrowing, and persecuted members of His One Body. The dear Lord prosper the Alliance more and more—in all lands, all communities, and all Churches!"

Lord Kinnaird writes: "By the invitation of the Evangelical Alliance, we have begun 1900 with united prayer and intercession. We are in the midst of a time of political and religious crisis. It can only be met by enthusiastic union of all Christians who love the Gospel, and there has not been for the past half century such an urgent need for the Lord's people thus to unite their efforts."

BOOKS WORTH READING.

GEORGE WHITEFIELD, M.A., Field Preacher, by J. P. Gledstone, 6s., *Hodder & Stoughton*, is an inspiring account of the life and work of this "the greatest preacher England ever had." It would be a pleasant task to set out the story here at some length, but this cannot be, and we urge each of our readers to try and read this book. The Gospel preached by Whitefield was that which supplied the needs of the human heart. It was a message very different from that delusive inanity which goes by the name of the "New Evangel." George Whitefield preached *inter alia* that the Lord Christ was Lord and God, and that He died for our sins as a vicarious sacrifice, and that by His stripes we are healed. This preaching is the breaking of the true bread given from heaven for hungry and perishing souls, and these in numbers of 20,000 and 30,000 at a time came together to hear the Word. Thousands were created anew in Christ the Lord. And since the heart of man, as described in Rom. iii., does not change, such is the preaching which is needed now. This book should prove a most helpful incentive to all preachers and missioners.

SCIENCE GOSSIP, new series, vol. vii., published monthly, 6d., *Science Gossip Office*, 110, Strand. This is a record of Nature, Country Lore, and Applied Science. Here are articles by well known writers on such subjects as "The Colouring of Birds' Eggs," "Chapters for Young Astronomers," "An Introduction to British Spiders," "Butterflies of the Palæarctic Region," "Palæolithic Man," "Spinning Animals," "Botany," "Geological Notes," and many other themes. We have examined these carefully, and find them written with scientific accuracy, and yet in such a manner that "Science Gossip," will remain the one magazine really suitable not only for older readers but also for the young lads of fifteen or sixteen who are eager to learn more of God's wonderful handiwork. We are especially pleased to notice that in references to the work of such men as Huxley the Editor is able with fairness and justice to show a right appreciation of their ability and many human excellences and yet to manifest no leaning towards or sympathy with that sad unbelief which so greatly marred their usefulness. For all these reasons we gladly recommend this attractive volume of "Science Gossip" as an excellent Christmas gift.

ABRA OF POICTIERS, by M. E. Ames, 3s. 6d., *Nisbet*. This is an interesting story of the days of St. Hilary produced by a writer who, though not yet known to the public, possesses the gift of a solid and thoughtful style. Abra is the daughter of Hilary, and in the course of the story there is conveyed much valuable information as to the life and work of the latter, and there are many quotations from and references to his most valuable writings and sermons against the Arians, while the daughter's love story, though helpful in the plot, is not too prominent. The doctrinal influences of the book are excellent. We recommend the work to our readers as a very tastily bound Christmas gift, well worth a place in every library.

THE CHORUS OF CREATION, by J. R. Macduff, D.D., 2s. 6d., *Hodder & Stoughton*, is a tastily bound gift-book in blue and gold with many illustrations. The drawings, well executed in black and white, represent various scenes in nature and are accompanied by extracts from Shakespeare, Milton, Coleridge, Southey, Mary Howitt, Shelley, and other poets. The keynote is "The Heavens declare the glory of God, and the firmament showeth His handiwork." This is a small but dainty Christmas gift.

THE GOLDEN GATE OF PRAYER, by J. R. Miller, D.D., 3s. 6d., *Hodder & Stoughton*. This is a series of devotional stories on our Lord's Prayer, written in the best style of this favourite author. The chapters are not expositions, but simple studies designed to help the individual by pressing attention on the meaning of the several petitions so familiar to us.

SCEPTICS AND THE BIBLE, a Lecture, by Dr. L. W. Munhall, 1d., *Morgan & Scott*, is a small pamphlet edition of a Lecture by this American evangelist, in which he argues in support of the Inspiration of the Scriptures. There is so much to be said that in so small a compass it is of course only possible to touch the main heads of the argument, and this is what has been done.

NEW BIBLES.

A NEW WIDE-MARGIN TEACHER'S BIBLE, in Nonpareil, 21s. for 10s. 6d., and in Emerald type 13s. for 7s. 6s. *London Bible Warehouse*, is a most useful production for all Bible students. There is a good margin for notes, and yet the book is not too heavy. Dr. Wright's excellent manual, with a number of illustrations, are included in the volume.

THE HOLY BIBLE, Two-Version Edition, 10s. 6d. to 20s., *Oxford University Press*. This is the Authorised Version with the differences of the Revised Version printed in the margins, so that both texts can be read together with ease. The references are put in the centre column, the type is remarkably good, and the book is well produced in every way. It consists of the text only, with maps.

LINES OF DEFENCE OF THE BIBLICAL REVELATION, by D. S. Margoliouth, M.A., Professor of Arabic, Oxford University, 6s., *Hodder & Stoughton*. Those who were present at the recent Liverpool Conference of the Evangelical Alliance enjoyed the great privilege of hearing Professor Margoliouth. There is no textual critic better worth listening to. The ability, and the experience of Mr. Margoliouth are not surpassed either in Great Britain or on the Continent. In the preface to this volume the author lays stress on the metrical work of Ben-Sira as "a stone of great importance in the edifice of Biblical Criticism." There are two most interesting chapters on "The Bible of the Gentiles," and "The Bible of the Jews." On the Unity of Isaiah the author pronounces with no uncertain voice. After a careful setting forth of facts and reasoning, he tabulates the results under eight heads, and shows that there is nothing in the theories of various authorship. The writings of Professor Margoliouth are very valuable. They require and deserve careful attention, and should be in the hands of every teacher. And those who love the Word of God will not omit to make request that the author may be continually strengthened in body, mind, and spirit to perform the work to which he has evidently been called.

THE SPIRIT OF GOD, by the Rev. Geo. Campbell Morgan, 3s. 6d., *Hodder & Stoughton*. The author, a member of the Council of the Evangelical Alliance, has produced a work which will serve a useful purpose. Stress is rightly laid on the Personality and the Godhead of the Holy Spirit. In this section the author intending to denote absolute Deity has fallen into the error of using the word Divinity. The latter word is a term used by the Arians and Socinians and others whose false teachings he denounces to signify a high order of perfection in created beings. We have here chapters on "The Spirit in Creation," "The Spirit in relation to unfallen Man," "The Spirit in the Church and in the World," and the remaining portions of the book deal with the experience of the individual Christian.

GEORGE H. C. MACGREGOR, by the Rev. D. C. MacGregor, 6s., *Hodder & Stoughton*, gives a most sympathetic and useful history of the life of this much-beloved Christian worker, teacher, and evangelist. The account of his younger days will be valuable reading for young men, and all will find spiritual encouragement in these pages.

WITH CHRIST AT SEA, a religious autobiography by Frank T. Bullen, 6s., *Hodder & Stoughton*, is a deeply interesting story. The author possesses a natural and easy style, and does not hesitate to open to the reader the most intimate secrets of his life. The book if read carefully is calculated to exercise a real influence for good.

A STRONG DELUSION, a book for the times, by Arthur Lee, 2s. 6d., published by the author at Netherton Road, Dudley, Worcester, is a vehement protest against Romanism based on the history of that

The Council of the Evangelical Alliance hope to receive increased financial help from Christian friends. A numbered receipt is sent to each contributor, and a full list of subscriptions published in each Annual Report. The Council is at present in special need of help. Donors of £20 and upwards will become Life Members of the Alliance, but smaller donations will be gratefully acknowledged. A list of Life Members is published in this issue.

Church. The details of the abuses of the Conventual and Confessional system make it a book not for young people but for adults only. It should be most useful in certain quarters.

WHAT A YOUNG HUSBAND OUGHT TO KNOW, by Sylvanus Stall, D.D. *Vir Publishing Company, 7, Imperial Arcade, Ludgate Circus, E.C.*, 4s. net. This book is candid and clean. The author treats of matters of vital importance in a manner scientifically accurate, delicate, and refined. These pages ought to be read by every person of mature years, whether married or about to marry. The author has treated the most delicate and sacred subjects with that same ennobling force which characterises the preceding books of the series, addressed to boys and to young men, already reviewed in former issues of this Quarterly.

GOOD NIGHT, the Christmas number of THE FIRESIDE, with SUNDAY BELLS, HOME WORDS, HAND AND HEART, and THE DAY OF DAYS, are all deserving of high recommendation. They are bright, attractive, interesting, and at the same time instinct with a true Christian tone. The two first are sold together for 1s., the others at a penny each, by the "*Home Words*" *Office*, 11, *Ludgate Square, E.C.*

SOME FAMOUS BONFIRES, by W. Stanley Martin, 1s., *Morgan & Scott*. Bonfires of Bibles, and bonfires of brave witnesses for God—an attractive book written in a bright and interesting style, and most useful with the others of the same series for the purposes of teaching the growing generation the true spirit of Romanism, and the Ritualism that wishes to unite with Rome. FIRE SHIPS, FIREWORKS, and FIREBRANDS is another of the same series, with THE MAN (Luther) WHO FOUGHT THE GIANTS, FIGHTS AND FLIGHTS OF THE HUGUENOTS, and last but not least valuable, THE STORY OF THE TINKER OF BEDFORD, a brief but delightful account of Bunyan's early life, conversion, and work. We cordially recommend these small books which are all from the same publishers.

UNTO YOU YOUNG MEN, by Archdeacon Sinclair, 3s. 6d., *Grant Richards*. There are many portions of this book calculated to impress most profitably the young mind. There are, however, other passages where the author appears to us to give well-meaning but erroneous advice—as, for instance, in his teachings with regard to the Sacrament of the Lord's Supper.

Moravian Missions.

OFFICES: 32, FETTER LANE, LONDON, E.C.

The Brethren's Society for the Furtherance of the Gospel ("S.F.G."), which since 1771 has provided the means for the maintenance of the Labrador Mission, is in Urgent Need of Financial Assistance.

Subscriptions and Donations will be gratefully received by the Secretary, Rev. C. J. KLEIN.

Urgent Maritime Distress. "There is Sorrow on the Sea."

The Shipwrecked Mariners' Society

HAS RELIEVED OVER HALF A MILLION PERSONS SINCE 1839. The wrecked sailor, Fisherman, &c., is instantly cared for and sent home; the Widow, Orphan, &c., immediately sought out and succoured; the distressed Seafarer, of every grade, at once charitably assisted.

Contributions appealed for.

Patron: H.M. the QUEEN. Chairman: Admiral E. S. ADEANE, C.M.G. Secretary: G. E. MAYDE, Esq., 16, Suffolk Street, Pall Mall East, London, S.W.

FIGUERAS EVANGELISTIC MISSION,

N.E. SPAIN.

OBJECT—

The Evangelisation of the Prov. of Gerona, Pop. 400,000, divided into centres, the headquarters of the Evangelists.

In addition, Sunday, Day, and Night Schools; Mothers' Meetings; Y.W.C.A. Training Students; Printing and Circulation of Scriptures; Publication of *El Heraldo* (Illustrated Paper), Books and Tracts, &c.; Medical Mission for Patients from all parts of the Province; Two Doctors employed; average yearly attendance from 2,000 to 3,000.

Visits made since this Branch of Work was started, 26,765.

A CLERGYMAN'S TESTIMONY (EXTRACT FROM A HAMPSTEAD PAPER).

"At the invitation of the Rev. and Mrs. H. SHARPE, a goodly number of friends assembled in the garden of Trinity Vicarage (Hampstead) where a Sale of Work was held of the Church of England Zenana Missionary Society and the Figueras Evangelistic Mission. Prior to the Sale a short Opening Service was held in the Church, conducted by the Rev. H. Sharpe, when short missionary addresses were given by Miss Dawe on the work of the Nuddea Village Mission; and by Miss Davidson on the work carried on by the Figueras Mission in Spain. The Rev. H. Sharpe, in a few closing words, testified to the *importance of the work* done by the *latter* agency. He said that he knew from *his own personal experience* that it was *far beyond anything they could gather from a report*, and he impressed on his hearers to *give the work their hearty support*."

LADIES (OF INDEPENDENT MEANS) ARE NEEDED TO HELP IN THE WORK.

Director—Pastor LOPEZ, Rodriguez, Figueras (Prov. of Gerona), Spain.

Hon. Treasurer — Major-General BATTERSBY (Address), Lyncroft, Weybridge, who will send Report on Application.